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The views as to the paramount importance of the study of archaeology which Mr. Luce expresses (see *THE CLASSICAL WEEKLY* 6.105) have been discussed often before, but the fallacy is a perennial one and does not seem to yield to argument. It may be that "some knowledge of how the Greeks lived is necessary if students are to live in the Greek atmosphere while reading the Greek classics". But it certainly is not true that this knowledge is dependent upon the study of Greek archaeology alone, or even primarily. Greek atmosphere is in any case a matter of the imagination. It has to be artificially produced. For this production several things are desirable, archaeology among the number. But the one indispensable element is the Greek literature speaking through the teacher. We should never lose sight of the fact that archaeology can be studied with some success without any serious knowledge of Greek or Latin. In fact it is quite within the power of one who knows no Greek whatever to get into the Greek atmosphere, as it is grandiosely called, just as it is possible to study ancient history with no knowledge of the classical tongues. I have known not a few cultivated men and women who are more Grecian than some of ourselves, who have spent plenty of time in Greek lands, who have even assisted in excavating on occasion, and yet who are not acquainted with Greek. No, the perennial source of Greek atmosphere is the Greek literature itself, not indeed that literature which we are now preparing to plate over the barbarism of modern times by means of the neargold of the Loeb translations, but the genuine article, often mined with infinite labor and comprehended but dimly by the delving miner, the Greek itself. The man who has to be lured to the study of Greek by the interest which he has found in the remains of Greek art, or by the rewards of excavation is not really interested in Greek at all. He is interested in art or archaeology, and will probably find as much enjoyment in Mexican primitive life as he does in that of classical Africa. What help can a man get from the study of ancient cisterns for the better apprehension of the deathless message that Greek genius has for every thinking mind? What light is the shape of a Greek weapon or the arrangement of a Greek house going to throw upon the appeal of Achilles or Andromache? Some good people get over the wall, of course, but

in most cases they had no opportunity to get in by any other way; he who has the opportunity and prefers the wall is probably a man of dubious respectability. Dr. Bishop is of course overcharged, but his attitude has some basis, and when Greek literature becomes dependent upon archaeology for life, then it is time to devote the support of our Greek chairs to some other field.

Mr. Hecker's suggestion to enlarge the scope of the Freshman course by including selections from all of those ancient authors who throw light upon the life and civilization of the later Romans is, at first sight, a fascinating one. It is certainly true that the vast majority of our Freshman students have very little idea of the civilization of Rome and how intensely modern was the life and thinking of the Romans. And it is quite desirable that their horizon should be enlarged. But do not some of the considerations adduced above apply here also? Is it not a question of our whole aim in teaching Freshman Latin? Many of our Philistine opponents attack us on the ground that our instruction is not sufficiently practical. Certainly this suggestion of Mr. Hecker seems to be along the same line. But do we want to yield to this demand? If so, why not say frankly that our course is not so much a course in Latin as a course in Roman civilization? This is not merely a possible course but the topic deserves much more consideration than has thus far been granted to it. But in that case what becomes of our Latin? Mr. Hecker claims that the Commentaries of Gaius present the Roman Law in "lucid and elegant Latin", and this is true, but we have some lucid and elegant Latin on subjects that no one would want presented to our youth, and while Roman Law, of course, is not such a subject, still the question of subject is important. To particularize, would it be right to remove Horace or Livy or Terence in favor of Petronius, Suetonius, St. Augustine, or Gaius? We can not have the former and the latter too; we must take some to the exclusion of the others. Similarly, is Persius fit food for Freshmen as they are usually prepared? Persius, to speak gently, is not easy, and the Freshman would need a translation to read him at all, as in fact do many teachers. Quintilian and Pliny are of course included in most college courses, but later. Which is of more worth at this time, Livy or Pliny? What Mr.

Hecker really wants his Freshmen to know is not Latin literature so much as the civilization of the later Roman Empire, a laudable desire. But the way to accomplish this is not to make room for selections from later authors covering this subject, but to assign in connection with the work of the class, such reading from books like Dill's or Friedländer's as may convey the information that Mr. Hecker has in mind. In fact it would be a very valuable addition to the work of any Freshman class, if the students were expected to read around the actual authors studied. Our results are pitifully narrow, but after all we still are trying to teach Latin literature, and to bring our students into more or less intimate relation with some great minds. And this is really the best education.

G. L.

### THE ENCOMIUM ON HELEN, BY GORGIAS<sup>1</sup>

In the centuries succeeding Homer we find in Greek literature numerous disparaging animadversions on Helen of Sparta and Troy. Celebrated and familiar is the recantation of Stesichorus, who was compelled to retract, in the famous palinode, his abuse of the lady. It will be recalled that Aeschylus (Agam. 689), punning on her name, calls her, as Browning translates, "Ship's-hell, Man's-hell, City's-hell".

The praise of Helen, however, became a favorite theme with the rhetoricians. The difficulty of a vindication was a constant invitation and challenge to their rhetorical skill and ingenuity. We find the Dean of the Professors of Rhetoric, Isocrates, devoting himself warmly to this subject in Oration 10. At the beginning of this discourse (Sec. 14) he praises the writer of an extant Encomium on Helen for choice of subject, but finds fault with him for writing not an encomium, but a defence and apology, and proceeds further to say, in his usual self-satisfied way, that he will show this writer, unfortunately not named, how the subject should have been treated.

Does Isocrates allude to the Encomium by his teacher, Gorgias? Most probably. Certainly the criticism applies to Gorgias. Is the so-called Encomium on Helen which is extant under the name of Gorgias authentic? Spengel and Jebb (see *The Attic Orators*), think not; the latter declares that the composition does not bear any of the distinctive marks of the style of Gorgias! This seems an amazing statement, inasmuch as the Encomium fairly bristles with all the characteristic Gorgian figures and frigidities. Blass (in *Attische Beredsamkeit* 1.66 and in the Teubner text of Antiphon, page xxviii) and Norden (*Die antike Kunstprosa*) believe that it is genuine. In this view I concur.

What are the figures and the rhetorical devices

which produce the Gorgian *ὄγκος*, magnificent and monotonous, and that style which is characterised by a plethora of words and a paucity of ideas? They are antithesis, paronomasia, alliteration, repetition of words, likeness of sound in final syllables of successive words and clauses, and arrangement of words in nearly equal periods. Add to these, alternating amplification and brevity, a rhythm making prose akin to poetry, bold metaphors and poetic or unusual epithets. The Encomium on Helen abounds in all these.

Is it surprising that the Athenians in the assembly were carried away by the novelty of this brilliant oratory, when, in 427 B.C. they were addressed by the rhetor Gorgias, the head of the Sicilian envoys? For, as Diodorus (12.53) says, the Athenians, by nature, were clever and lovers of eloquence. Especially were the young men captivated and Gorgias's services as a teacher were in great demand.

These characteristics of Gorgias's style, which impress us as inartistic in the extreme, met with high praise or strong censure in his own and subsequent generations. But the potent influence of the Sicilian rhetor is easily seen alike on the style of Antiphon, of Thucydides and of Isocrates. With Gorgias begins epideictic literature, that display rhetoric, which was destined ever afterwards to color and to influence profoundly Greek oratory and prose style.

It is my aim to give an English version of the most interesting portions of the Helen, a short but astounding composition in which the innovator and master of *ἡ ποιητικὴ καὶ τροπικὴ φράσις* fairly out-did himself. Yet in justice to Gorgias it must be remembered that the author, at the conclusion of his effort, characterizes it as a *παίγδιον*. Lack of space forbids the occasional quotation of the Greek which would show, I hope, that the translation is faithful to the florid and frigid original. References by section, however, are made to the text of the Helen, which is to be found in the Teubner edition of Antiphon (ed. by Blass).

1. Embellishment to a city is the valor of its citizens; to a person, comeliness; to a soul, wisdom; to a deed, virtue; to discourse, truth. But the opposite to these is lack of embellishment. Now a man, woman, discourse, work, city, deed, if deserving of praise must be honored with praise, but if undeserving must be censured. For it is alike aberration and stultification to censure the commendable and commend the censurable.

2. It is the duty of the same individual both to proclaim justice wholly, and to declaim against injustice holily, to confute the detractors of Helen, a woman concerning whom there has been uniform and universal praise of poets and the celebration of her name has been the commemoration of her fame. But I desire by rational calculation to free the lady's reputation, by disclosing her detractors as prevaricators, and by revealing the truth to put an end to error<sup>1</sup>.

<sup>1</sup> The text of Section 2 is unsound.

<sup>1</sup> An abridged form of a paper read at the Sixth Annual Meeting of The Classical Association of the Atlantic States, at Philadelphia, May 3, 1912.

3. That in nature and nurture the lady was the fairest flower of men and women is not unknown, not even to the few, for her maternity was of Leda, her paternity immortal by generation, but mortal by reputation, Tyndareus and Zeus, of whom the one was reputed in the being, the other was asserted in the affirming; the former, the greatest of humanity, the latter, the lordliest of divinity.

4. Of such origin she was endowed with godlike beauty, expressed not suppressed, which inspired in many men many mad moods of love, and she, one lovely person, assembled many personalities of proud ambition, of whom some possessed opulent riches, others the fair fame of ancient ancestry; others the vigor of native strength, others the power of acquired wisdom; and all came because of amorous contention and ambitious pretention.

5. Who he was, however, who won Helen and attained his heart's desire, and why, and how, I will not say, since to give information to the informed conduces to confirmation but conveys no delectation. Passing over in my present discourse the time now past, I will proceed to the beginning of my intended discussion and will predicate the causes by reason of which it was natural that Helen went to Troy.

6. For either by the disposition of fortune and the ratification of the gods and the determination of necessity she did what she did, or by violence confounded, or by persuasion dumbfounded or to Love surrendered. If, however, it was against her will, the culpable should not be exculpated. For it is impossible to forestall divine disposals by human proposals. It is a law of nature that the stronger is not subordinated to the weaker but the weaker is subjugated and dominated by the stronger; the stronger is the leader while the weaker is the entreater. Divinity surpasses humanity in might, in sight, and in all else. Therefore, if on fortune and the deity we must visit condemnation, the infamy of Helen should find no confirmation.

7. But if by violence she was defeated and unlawfully she was treated and to her injustice was meted, clearly her violator as a terrifier was importunate, while she, translated and violated, was unfortunate. Therefore, the barbarian who verbally, legally, actually attempted the barbarous attempt, should meet with verbal accusation, legal reprobation and actual condemnation. For Helen who was violated and from her fatherland separated and from her friends segregated should justly meet with commiseration rather than with defamation. For he was the victor and she was the victim. It is just therefore to sympathize with the latter and anathematize the former.

8. But if it was through *Δόγος*'s reception and the soul's deception it is not difficult to defend the situation and forefend the accusation, thus. *Δόγος* is a powerful potentate, who with frailest, feeblest frame works wonders. For it can put an end to fear and

make vexation vanish; it can inspire exultation and increase compassion.

9. I will show how this is so. For I must indicate this to my hearers for them to predicate. All poetry I ordain and proclaim to be composition in meter; the listeners of which are affected by passionate trepidation and compassionate perturbation and likewise tearful lamentation, since through discourse the soul suffers, as if its own, the felicity and infelicity of property and person of others.

10. Come let us turn to another consideration. Inspired incantations are provocative of charm and revocative of harm. For the power of song in association with the belief of the soul captures and enraptures and translates the soul with witchery. For there have been discovered arts twain of witchery and sorcery, which are consternation to the heart and perturbation to art.

15. Now, it has been shown that, if Helen was won over by persuasion, she is deserving of commiseration, and not condemnation. The fourth accusation I shall now proceed to answer with a fourth refutation. For if love was the doer of all these deeds, with no difficulty will she be acquitted of the crime attributed to her. The nature of that which we see is not that which we wish it to be but as it chances to be. For through the vision the soul is also in various ways smitten.

19. If, then, the eye of Helen, charmed by Alexander's beauty gave to her soul excitement and amorous incitement, what wonder? How could one who was weaker, repel and expel him who, being divine, had power divine? If it was physical diversion and psychical perversion, we should not execrate it as reprehensible but deprecate it as indefensible. For it came to whom it came by fortuitous insinuations not by judicious resolutions; by erotic compulsions, not by despotic machinations.

20. How, then, is it fair to blame Helen who, whether by love captivated, or by word persuaded, or by violence dominated, or by divine necessity subjugated, did what she did, and is completely absolved from blame?

21. By this discourse I have freed a woman from evil reputation; I have kept the promise which I made in the beginning; I have essayed to dispose of the injustice of defamation and the folly of allegation; I have prayed to compose a lucubration for Helen's adulation and my own delectation.

COLUMBIA UNIVERSITY.

LARUE VAN HOOK.

## REVIEWS

Greek Literature. A Series of Lectures delivered at Columbia University. New York: The Columbia University Press (1912). Pp. 316.

The prefatory note tells us that these lectures were given at the suggestion of President Butler in the spring of 1911. It was intended that they should



have special reference to the universality and the permanent power of Greek literature. Professors Perry, Wheeler, Woodbridge, and Lodge of Columbia were assisted by Professors Shorey and Prescott of Chicago, Smyth of Harvard, Capps of Princeton, Perrin of Yale, and Charles F. Smith of Wisconsin, a representative body of American classical scholars of whom their fellows need not be ashamed. Professor Shorey opens the course with an introductory lecture on the Study of Greek Literature, and Professor Lodge closes it with one on Greek Influence on Roman Literature.

One would not expect to find in a collection of ten lectures by ten different men either unity or a consistent picture of the subject. The result, however, is far more attractive than any brief history of the subject that I remember. Such histories have always seemed dull, but this is not dull as a whole. Minor inconsistencies there are of course; but the shifting point of view lends a variety that more than compensates. There is unevenness of style, some unevenness of treatment, but that doesn't matter. It leads one to turn back and compare; and who does that with a regular history of literature? The total effect is that our sense of variety in that great expression of the Greek mind during a millennium or so is enhanced, and yet one gets the impression of unity after all. Especially if one turns back after the last chapter and reads again the introductory lecture. If perspective was lost anywhere meantime, that restores it, putting the emphasis where it belongs, and putting it there with that vigor and that wealth of metaphor and allusion which make Professor Shorey always readable even when one doesn't agree.

Each lecturer had a difficult task, to sum up in an hour, and in a way to hold an audience, one phase of a large subject. Different methods were demanded, and have generally been applied successfully. No doubt it was partly personal interest in the topics that led the present reviewer to find special merit of presentation in the chapters on the lyric, on tragedy, and on philosophy. The last is certainly not a subject that is easy to present to a general audience fairly as well as entertainingly. One could not go very deep; but Professor Woodbridge brings out, with just emphasis and occasionally an epigrammatic humor, the points that we all need to keep in mind if we would see aright the relations of Hellas to our intellectual world. The chapter on the Hellenistic period sometimes loses perspective. In expounding the serious importance of his topic, Professor Prescott was bound not to dwell on the vast superiority, for our educational use, of the preceding age; we can find no fault with that. But it is late in the day to speak of the Homeric Epic as "innocent of structural unity" (p. 254). "The Iliad and Odyssey remain the best constructed long poems in the world", as Professor Shorey says (p. 9). To say that "character-treatment is successfully initiated <in the Hellenistic

period>, though never becoming so deeply introspective as in modern literature" (p. 233) is to fall into a common error, but an error none the less. Homer's "characterizations are far more subtly individualized than is generally believed", Mr. Shorey remarks (p. 10). No subtler character-treatment than that of Sophokles has ever been seen. What remains true is only that morbid or bizarre types of character are more often treated sympathetically now than in the classical literature that has come down to us. But that is a different statement.

As a whole the book was well worth printing; may it circulate widely.

YALE UNIVERSITY.

THOMAS D. GOODSELL.

Index Verborum Catullianus. By Monroe Nichols Wetmore. New Haven: Yale University Press (1912). \$2.00.

This index increases the obligation under which Professor Wetmore has previously placed the world of classical scholarship by his Index Verborum Vergilianus (see THE CLASSICAL WEEKLY 6.101-103, 109-111), to which the Index Catullianus is a companion volume both in style of binding and in elegance of type and paper. While based on the latest edition of Ellis (Oxford text), it contains also the variants occurring in the six most recent editions, Baehrens-Schulze, Haupt-Vahlen, Riese, Mueller, Friedrich, and Merrill. The chief difference between this index and that of Vergil is the omission of manuscript variants, for which the student is referred to the new Oxford text.

An index is a curious thing. It requires an unusual type of mind to produce a good one, and a good one is an unmixed benefit to all who want to make a thorough study of an author. Even a casual glance, however, is apt to bring to light some interesting things. In Catullus, for example, the most common verbs, omitting *sum*, are *amo*, *dico*, *do*, *fero*, and *possum*, a most illuminating indication of the armory of a lover. The personal character of Catullus's poems is shown by the fact that *ego* occurs 240 times, *tu* 252 times; *meus* is found 84 times, *tuus* 75 times. *Miser* occupies a large rôle and *maestus* is common. The negatives *neque* and *non* occur 124 times and 143 times respectively, showing that our lover was stronger on the negative than the positive side. He exclaims *o!* some 84 times and is much inclined to the exaggerated (*omnis* 76 times, *magnus* 33 times). Interesting from the point of view of style is the fact that *et* (193 times) outnumbers *que* (187 times). In the epic poets *que* is far ahead of *et*. Perhaps the verse has something to do with it. Of course *hic* is the common demonstrative (132 times); *ille* is found 82 times, *is* only 46 times. Here, too, we have a different usage in Vergil, who avoids *is*. Further examination would doubtless disclose many other interesting facts.

GONZALEZ LODGE.

Sentence Connection illustrated chiefly from Livy.  
By Irene Nye. New Haven: Yale University Press (1912).

This dissertation is, as the writer informs us, the second in a series of studies on sentence connection, suggested and begun a year ago by Dr. Mendell in his dissertation entitled *Sentence Connection in Tacitus* (see THE CLASSICAL WEEKLY 5.141-142). We are all familiar with the customary manner of connecting sentences by conjunctions and pronouns. We are also informed by most writers of text-books that the connection is not always expressed, and that, when it is expressed, it is often made by various devices about which we have thought little. It is this part of the subject which is treated primarily in this dissertation. Over four thousand sentences have been examined, and arranged in categories. The conclusion is that as "in connected discourse there cannot be complete independence of thought between contiguous sentences", so "there cannot be complete independence in expression between continuous sentences". Two essential principles have been developed, Incompleteness and Repetition. Under the former, we have the conjunction, pronouns and pronominal adverbs, other incomplete adverbs such as *tum, tam, tandem, tantisper* and many adverbs of place, then Other Incomplete Words, as *res, alter, pars*, etc. With a study of Incomplete Constructions, and Incomplete Modes and Tenses this chapter closes. The second part, on Repetition, deals with repetition of words, of content, of arrangement, of category and morphological repetition. Some Additional Observations close this exhaustive study.

We have long since gotten used to the modern doctor's dissertation. It is necessary for the degree. But classical students must go far afield now, if they are not to do over again what has already been done. The present study is a most careful piece of work, a long and laborious piece of work, but the results seem hardly to justify the effort. Man as a rational animal must think connectedly, and the expression must indicate this connection either evidently or implicitly. This we knew before; this, and nothing more we know after such a study as this. We do see, however, the multitude of ways in which this connection is made or implied, and, when similar studies of various authors are put side by side, we may detect distinctive stylistic differences, a discovery which would warrant the expenditure of so much time and energy.

GONZALEZ LODGE.

Troy: A Study in Homeric Geography. By Walter Leaf. London: The Macmillan Co. (1912). Pp. xiv + 406. \$3.50 net.

The scenery of the Troad, with its sluggish rivers, low shrubs, empty gullies, and sandy marshes, would seem mean indeed to eyes familiar with Nauplia,

Thessaly, or the Aegean Islands. It was the prosaic nature of the scenery which suggested to Mr. Leaf the problem to the solution of which this book is devoted.

The landscape had forced upon me a question which I had not before seen raised. Why had that insignificant hillock been twice, before the beginnings of literary history, the seat of a wealthy and cultivated people? And why, through all the after ages, had it either lain neglected or been inhabited only for honorary reasons? To this question I could give at that time no answer.

It was surely not the beauty of the scenery which made the poet select Troy as the scene of his poem, but a great and important city must have been situated in this valley. Why the early importance and the late neglect of that city? M. Victor Bérard in his *Les Phéniciens et l'Odyssée* lays down his law of the isthmus. According to this law cargoes were unloaded and transported across an isthmus to other ships; the lords of the isthmus could levy tribute on this traffic and the merchants could control the trade. Corinth, said M. Bérard, grew rich by virtue of the control of the trade passing between the Saronic and the Corinthian Gulfs, and Sybaris owed its wealth to the fact that it was easier and safer to carry cargoes by land from the Tarentine Gulf to the Tuscan Sea than to ship them around Rhegium. Troy, he argues, in a similar way became great because merchants and seamen chose to unload their goods and carry them from the mouth of the Scamander to Besika Bay or even to Assos rather than sail around Sigeum or Lekton. A difficulty at once arises. In the case of Corinth, Sybaris, and other cities dominating an isthmus route the cause and the effect continued constant throughout historical times. Why was it that the law according to which (if M. Bérard is right) Troy grew great in the second millennium B.C. ceased to be effective in the first?

Evidently Troy owed her greatness to some cause other than the law of the isthmus. To discover this other cause Dr. Leaf returned to Troy in 1910 and again in the following spring, when he made a careful and extended study of Troy and the homes of her nearer allies, and from this minute and first-hand knowledge has reached the following conclusions. The landscape of the Iliad is really the landscape of Hissarlik, and the poet knew every detail of its scenery and never made a slip, while poets unfamiliar with the Troad, even when they imitate Homer, betray their ignorance of the land; e. g. Tennyson in describing Ida joins the crocus with "the wandering ivy and vine", yet as our author notes, the vine and crocus do not grow near each other on Ida.

But it is very remarkable that no case of such a local inconsistency can be brought home to the Iliad. Difficulties there are in Homeric topography, but none of them brings any ignorance of the country to light. . . . I can feel no doubt that the Iliad is based on a solid foundation of historical fact. The Trojan Catalogue seems to represent accurately a state of

things which must have existed at the time of the Trojan War, and could not have existed after it, nor for a long time before. It must in fact be essentially a contemporaneous document.

His conclusion, then, is that the Iliad gives a true picture of a real event, that a great war was fought at Troy between essentially the same forces as those named by Homer. Professor Allen has already shown that the Greek Catalogue is an old and authentic document; now Dr. Leaf gives the Trojan Catalogue a place in the earliest conceptions of the poem. What a change from the current opinion that the Trojan Catalogue is a late makeshift added in order to give the Trojans something similar to the Greek Catalogue! A study of the Trojan Catalogue and modern sailing directions shows that the Catalogue is based on trade routes radiating from the Hellespont. The most eager allies were the Lycians; it was for them a life and death struggle, since the eastward advancing power of Greece meant the loss of trade by which they lived. The trade to and from the early sites of Miletus, Amphipolis, Cyzicus, and Sinope must pass by Troy, so that her position at the Hellespont allowed her to extract tribute thereon. Her wealth and power depended on the ability to hold a fortress strong enough to block this trade. The presence of this stronghold prohibited Greek commerce and influence from getting a footing in Asia. On page 326 we read:

The argument then is briefly this. Given the known data—the Hellespont an essential economic necessity to Greece, but blocked by a strong fort, and the expansion of Greece to the Euxine at the beginning of the historical period—there must have been a point at which that fort was taken by the Greeks. And it must have been taken much in the way which Homer describes, by a process of wearing down. A war of Troy therefore is a necessary deduction from purely geographical conditions, and the account of it in Homer agrees with all the probabilities of the case. And it must have taken place at the very point of expansion which is depicted in the Catalogue—when the Achaeans had occupied Greece and stretched across the islands as far as Rhodes. Their next step must be to the mainland. They are faced by a hostile, or at least foreign, population along the whole western coast of Asia Minor. All geographical conditions point to the mouth of the Hellespont as the strategic point of attack; there they can not only win the trade which is their chief object, but they can strike a telling blow at all the peoples of the mainland, especially the most formidable of them, the Lycians. The whole situation described in the Iliad is absolutely in accord with the inferences which are to be drawn from geography on the one hand and the ruins of Hissarlik on the other.

The Trojan War was not so much a series of battles as a siege, and the great foray in which Thebe and Lyrnessus were destroyed was not undertaken so much for plunder as to cut off from the city the chief source of supplies; Achilles, then, followed the same plan of campaign as Sherman in his march through Georgia. Troy was to be starved rather than stormed. When the Greeks took from Troy the

power to levy tribute her career was ended; compare page 324:

We now see why it was that Troy never recovered from its capture by the Achaeans, but lingered on *honoris causa*. . . . It was not the capture, but Greek colonisation, which destroyed Troy. It had one merit only—that it could block the Hellespont to the west. As soon as the west had taken possession of both shores of the Hellespont, Troy was for practical purposes useless.

Dr. Leaf has, surely, found the true cause of the early prosperity and the subsequent decline of Troy. A theory so sensible can hardly fail of general acceptance. This is the first explanation which gives an adequate reason for the war and for its greatness, and at the same time shows how impossible it is that it should have been fought by colonists, or that the Iliad should be the conglomerate description of small tribal wars waged in various parts of Greece from Crete to Thessaly.

The author's attempt to locate the Pelasgians leads him to the conclusion that the name is not racial but a general designation of those border peoples who obstructed the advance of the Greeks; hence it is applied to various shifting tribes. It is impossible to do justice in a brief review to the brilliancy of this simple and plausible solution of one of the most perplexing problems in Greek history.

In all his previous writings Dr. Leaf has been the cautious and learned follower of German skepticism and erudition. In this book he appears in his own right as a brilliant and original thinker; he has completely broken with the traditions which hampered him, and the doubter who looked at all things with suspicion has become the enthusiastic believer. No wonder that Andrew Lang wrote on the proof which Mr. Leaf sent him, "Why, you are *plus royaliste que le roi*". Although Dr. Leaf has achieved so much in business and in scholarship, he is still a comparatively young man, and, now that he is free from skeptical bondage, he may be expected to solve many of the most difficult Homeric problems.

NORTHWESTERN UNIVERSITY.

JOHN A. SCOTT.

Wie studiert man klassische Philologie? By Otto Immisch. Stuttgart: Wilhelm Violet (1909). Pp. 192. 250 Mk.

To the German lad who has stood his last examination as Oberprimaner and looks forward to a university training in the Classics, Professor Immisch offers this volume as a practical means of preparation for lectures in October. Out of a total of 190 pages he gives a round hundred (Chapter 2) to a really fascinating sketch of the history of classical philology from the Homerists to Usener and Rohde. Half of the remaining pages (Chapter 4) he devotes to a discussion of the science in its present-day complexity, treating in neat paragraphs the several subdivisions of the general field and noting in an appreciative manner the great handbooks, periodicals, and



other important "Hilfsmittel". In a few pages (Chapter 3) he suggests the relation of the discipline to other branches of knowledge.

All this is in the nature of information, clearly and attractively presented. Much of the charm of the book, however, lies in the introductory chapter of General Observations and in the addendum of Practical Hints (Chapter 5), where the genial professor puts himself on thoroughly intimate terms with his prospective young 'akademischer Bürger', advising him in all manner of interesting things, from the proper care of the health to the choice of a fraternity. He must win youthful confidence when he describes (page 90) the "leidenschaftlichen Debatten der studentischen Jugend am Biertisch" as "ein köstliches Stück des wahren akademischen Burschentums"; but he follows up his advantage with a timely warning against "jene ewig studierenden Schwätzer über die Methode". 'Wer von der Sache nichts versteht', he quotes sagely, 'redet über die Methode'.

If the author's intimacy with his reader borders on the *naïf*, what he says is wholesome and refreshing, and the hundred well-written pages on the history of classical scholarship make the little book a real desideratum for the reading shelf of the American as well as of the German student of the Classics.

COLUMBIA UNIVERSITY.

JOHN R. CRAWFORD.

THE CLASSICAL WEEKLY has called attention more than once to the Loeb Classical Library (see 5.126-127, 6.82-86). Some of the translations will be reviewed at length in the current volume. At this time I wish to call attention to the translation of St. Augustine's Confessions, in two volumes. The translation made by the Reverend William Watts, and published in 1631 has been revised by Dr. Rouse, one of the general editors of the Library; as far as possible Watts's text has been kept, and where correction of Watts was necessary, his style has been reproduced. Prefixed to the translation are some six pages written by Mr. James Loeb himself, in which he describes in an interesting way the development of his plans for the Library, and sets forth its purpose and its scope. One remark in the translator's preface, that "the style of Augustine, both condensed in phrase and formless in structure, could not possibly be reproduced", I find especially interesting; other translators in the Series may think themselves confronted by a similar impossibility of reproducing the style of the original.

C. K.

### CORRESPONDENCE

May I tell my troubles as a teacher of Latin to the readers of THE CLASSICAL WEEKLY and ask their advice? There is one matter connected with the teaching of first year forms which has given me much concern. Often pupils who have had a year of Latin in a High School in one of the States apply for admission to the second year class in our school.

They represent different sections of the country and different methods of teaching first year Latin.

Sooner or later I am forced to give those who come to me an examination involving the principles illustrated in the following questions:

Nom. *arx, sedile, volnus, mater.*

Gen. *arcis, sedilis volneris, matris.*

Give the stem, singular accusative and ablative, plural genitive and accusative, of the above nouns.

Form the nominative singular from the following stems:

*oper, virgin, carmin, equit, indic, calcari.*

(I try to give nouns that the pupil has never seen).

Never have I found a student who could pass that examination. Those who take it usually say that they never heard of such principles as are there involved. I once offered to help in Latin prose a boy from a Northern High School who was about to take his college entrance examination. He wrote—*um* as the genitive ending of an *i*-stem noun. "But", said I, "you should have known that that was an *i*-stem noun". "How could I know it?", said he, "I have often wondered how one might recognize an *i*-stem noun".

What is the explanation of this state of things? Do the teachers of the country feel that the above questions represent two unimportant details of Latin forms? Yet how can pupils deal with new words in their texts unless they know these principles? How find the meaning of *custodem*, met for the first time, unless the nominative can be formed from the stem? How write the genitive plural of *collis* unless one knows that nouns of this type are *i*-stems? Am I wasting time when I use the recitation period for drill in these principles?

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The following quotations from The Journals of Ralph Waldo Emerson, Volume 8, seem worth while; the first is dated in January, 1853, the other in February, 1855.

When I think of the robust Greek mythology and what a cosmic imagination—I wish to say astro-nomic imagination—they had, a power, I mean, of expressing in graceful fable the laws of the world, so that the mythology is beautiful poetry on one side, at any moment convertible into severe science on the other,—then, the English verse looks poor and purposeless, as if written for hire, and not obeying the grandeur of Ideas.

Greeks. 'Tis strange what immortality is in their very rags; so much mentality about the race has made every shred durable.

We run very fast, but here is this horrible Plato, at the end of the course, still abreast of us. Our novelties we can find all in his book. He has anticipated our latest neology.

The history says, the Romans conquered the Greeks: but I analyse the Roman language, I read the Roman books, I behold the Roman buildings, I dig up marbles in the Roman gardens; and I find Greeks everywhere still paramount, in art, in thought;—and in my history, the Greeks conquered Rome.

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